SUNDAY, JAN. 1 1905.

CHRIST THE LIFE AND LIGHT OF MEN.

John 1:1-18.

and the life was the light of men.' -John 1:4.

left in them some of the instincts of refused to believe. a gentleman, and they did not hold inside the churches.

"In the beginning was the Word."

declaring the deity of Lord as Word was "the God," as if the was all the Trinity; and thus these few words guard against the two opposite heresies of the Unitarians and the Swedenborgians. Preach lest in talking of Jesus they say noth become practical Swedenborgians

the revealing God showing us the he power to become the sons of God. Father. The repetition in the second, first emphasizes the distinct ant of the universal fatherhood of personality of the Word.

"All things were made by him." And to make the statement more the devil. It would be well for emphatic and impressive, it is re- those who say so much of this peated in the negative form. "And "universal brotherhood" in these without Him was not anything made days, to be careful not to be wiser that was made."- He was not cre- than God Men are born God's ated himself which again asserts his creatures, fallen, guilty, condemed Codhead. He created all things already dead in their sin. But the ich denies the eternity of matter. ne unity of the Godhead is shown e."-All life but especially the them who believe. iritual life. Evidentiy the Holy

itself to be penetrated by the light And he goes on to show that those WINTER TOURIST TICKETS and free beings corrupted human- doctrine is that God is all in all.

Motto Text-"In him was life; who was God is infinite. "The decide who shall be saved. same came for a witness."-Not "And the Word was made flesh. No part of the Bible has been Pharisees even, and the people es. dwelt among us."- The verb means J. H. SETTLE, City Pass'r Agent, more fiercely attacked than John, pecially were ready to acknowledge tabernacled. Dwelt, as it were, in But unlike the present attack upon John as a man from God. Then a tent. Through this flesh as Moses and Isaiah, it was made they ought to have received his through a tent, they saw the glory while the enemies of the Bible had testimony to Christ. But that they of the Lord, such perfection and

"He was not that Light."-- The on to paying positions in evangeical emphasis is on the He. The Aposchurches, and while the churches tle is jealous with a godly jealousy had a feeling of responsibility to God for his civine Master. John's and a belief in the importance of greatness all were ready to admittruth, and, would not have suffered never has a preacher stirred a na men who attacked the infallibility tion as John stirred Jewry. But he of God's Word to teach in their was merely the forerunner of a far Universities and Theological greater than he. That was the true Seminaries. Hence the attack on light." - The word translated true John's Gospel, though bitter and does not mean true as opposed to persistent, died out without doing faise, but the essential light, the much harm. Error outside the genuine, perfect light. John was 2 churches is a matter of no impor- true light himself, but he was only tance whatever compared with error a reflection of the perfect, essential light. "Which lighteth every man." John wrote his Gospel many years -- Every man has some light from fter the other Gospels were written, Christ, just as he has some bless probably about the year 85. He is ing. It is to the mediatorship of thought to have written it in Ephe- our Lord the heathen owe the sus. John was the best beloved dis light of nature which they have. No ciple, a fiery, highspirted young man one can conceive the blackness of whom his Lord called Son of Thun- darkness which would have rested der." And, if tradition is true, age upon the earth had Christ not died. did not tame his fire. For it is "Every man" instead of "all men" said he rushed out from a house emphasizes the fact that God deals when he heard the heretic Cerin- with men as individuals. We are thus was in it, saying he would not born and sin as individuals, die, stay under the same roof for a min and are saved and lost as individuals. The Bible knows nothing of "masses" and only two "classes" ole beginning to separated at the last great day.

, which begins He was in the world. as Ge. In the beginning of world was made by Him and the eternity, for that had no beginning. world knew Him not."-Referring But in the beginning of every- to the presence of the Lord and the thing that began, the Word was light he gave to men through the there pre-existent, eternal. "And whole history of the race. It seems the Word was with God."-Thus strange to John that the world showing that the word is a person. should not know its Creator, and "And the Word was God"-Thus the mystery is as great to this day.

"He came unto his own." - His strongly and as emphatically as own is neuter in the Gr; it means human language can. No wonder came unto his own inheritance, his Unitarians desire to get rid of own home, which he had been pre the Gosnel It does not say the paring for preself so ling. Commentators differ as to whether this coming refers to his manifestations under the Old Dispensation or to his incarnation. But the latter seems the meaning. He came to ers and teachers need to be careful the Jews, his cwn people whom he had been preparing so long, and ing of the Father and Spirt and thus they this not receive him. "But as many as received Him''--whether Christ is called the Word as he is Jews or Gentiles -- To whom gave -The Holy Ghost seems as ignor-God as was our Lord who told the Pharisees they were of their father gels and men as well as world, Lo:d gives power to become the sons of God.

The whole Gospel of John is as the manner in which the same full of the strong foundation docing is said to be the work of all trines as is this epistle to the some instances. "In Him was Romans. God is only Father to

"That believe on his name."-His irit is no peliever in spontaneous name Jesus, which means 'Jehovah generation. And the life was the saves.' Who believe not on his ht of men."-What the earth goodness, his kindness, his love, ould be without light is what our his veracity, though of course all ce would be without Christ. And these must believed, but on his he light shineth in darkness .- The atonement, his name Saviour. The ight has been shining in daskness Apostle John, next to his Lord is since the darkness first began with the most thoroughgoing Calvinist the sin of Adam. But it shines far who ever lived, not even excepting more brightly in the Gospel than Paul. Men can only be saved to it did in the symbols of the "Mosaic whom "God gives the power to law, and in prophecy. "And the become the sons of God; they are darkness comprehended it not John saved not by character, but by W. J. LYNGH, Gen. Pass. Agt. means the darkness did not suffer trusting in the merits of the Savior,

which was shining in order to dissi- who received Him as Saviour, did pate it. The darkness here means so because God had elected them not an abstract principle but living to salvation The great central

"Which were born"-born sons "There was a man sent from God of God-"not of blood."-A man is whose name was John." - John the not a child of God because his Baptist, cousin of the Lord, whose father was; Abraham's righteousbirth is recorded in the first chapter ness did not save Ishmael, nor his of Luke. John the Baptist was sons by his wife Keturah. That greater than any of the prophets, which is born of flesh is flesh. Nor but the gulf between a man sent can the will of man save a soul. No from God and the Eternal Word human being has the power to

only to witness as the prophets did -That Word which was in the but to point out the Lamb of God beginning with God. He took upon to the people. The Scribes and himself the form of a servant. "And sinlessness as, the Only Begotten Son shoul show. "Full of grace and truth."-Had the truth been alone men might have despaired, had grace been alone they might have presumed.

Verse 15 Our Lord came after John in time of his birth and his beginning his ministry. He was before him in his being infinitely superior. "And of his tullness have all we received."-It is the the evangelist who is speaking here and not the Baptist. He adds the testimony of the church to that cf the forerunner. "For the law was given by Moses, but grace and truth came by Jesus Christ."-Which shows how much higher the Gospel is than the law which was its shadow, For Moses gave the one but the Second Person of the Trinity the other.

"No man hath seen God at any able glory Not even Moses could his declaration is true.

time,"—He dwelleth in unapproach see his face and live. But the Lord Jesus declares Him to us and know H.C. TOWNSEND, G. P. & AGT., ST. LOUIS

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